

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MARCH, 1875.

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COMMUNICATIONS

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Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

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VOL. XIX.

MARCH, 1875.

NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

DEATH OF SENATOR BUCKINGHAM.

THE AMERICAN MISSIONARY ASSOCIATION joins with Connecticut and the nation in mourning the death of WILLIAM A. BUCKINGHAM. A wide and loving circle of relatives and personal friends will cherish the most sacred memories of his private virtues in the family and business circles, as well as of his fidelity as a member of the Church of Christ; the soldiers who were roused to enthusiasm in the enlistment, and who felt the benefit of his active efforts in supplying their wants in the field, will not forget the firm "War-Governor;" and history will place him among the purest of American statesmen, and the truest friend of human rights.

The American Missionary Association, as it entered upon its work among the Freedmen, began to feel the influence of his earnest and practical sympathy. Some of the most encouraging words that were uttered to us by men in his influential position, fell from his lips, and some of the largest individual contributions that came to us as the war closed, were from him.

When the death of the late venerated Dr. Kirk left vacant the presidency of this Association, and while we were anxious to secure a man of equal purity of character and public worth to fill his place, the choice with perfect unanimity fell upon Gov. Buckingham. He was elected at the Annual Meeting held Oct. 28th, 1874, in Clinton, Iowa. His acceptance of the position was warmly expressed, and his interest in the work of the Association was cordially renewed. The Executive Officers of the Association felt much gratification in the election of a President so courteous, energetic and influential in personal character, and so well skilled as a presiding officer. But God sees not as we do, and we are called to mourn where we had hoped to rejoice.

MORE ABOUT FINANCES.

Our friends will wish to be kept informed of our finances.

As before stated, an average of \$20,500 per month from churches and individuals is needed to enable us to carry forward the work of the year without an increase of debt. The receipts for December, though they show a gratifying advance on the preceding months, fell short of the amount named. The receipts

for January, deducting those from the South, fall still further below the requisite sum, making the deficit for the two months, (Dec. and Jan.) \$8,159.05.

We lay these facts before the generous and self-sacrificing friends of the Freedmen; and we earnestly entreat those churches and individuals, who have failed to aid us, to come forward promptly and liberally. The whole burden, if left upon the Executive Committee will be crushing, but it will be light, if distributed among the many who sympathize with the colored people in their present needy and trying condition.

THE JUBILEE SINGERS.

The opening concerts of the Jubilee Singers in New York, Brooklyn and vicinity, have been in every way successful. The audiences have been large and enthusiastic. The general expression of those who have heard them is well expressed in the following quotation from "The Spirit of the Times." "The Jubilee Singers have vastly improved in culture and training since they were last heard in New York." The same paper also says: "The object which these Singers have now in view is the raising of an additional hundred thousand dollars, which there is every probability of their succeeding in doing."

FURTHER RESPONSES.

We give below, further extracts from letters received in answer to our appeals. They are valuable, not merely as indicating the interest felt in our work, but also as showing the spirit of self-denial from which the donations spring. This is apparent in all these instances, whether the gift be sent by the man of large business, or the aged missionary, who has spent most of his days on the frontier.

FROM ONE WHO SENDS US \$500.

"If all who desire to be esteemed philanthropists, and those especially who claim allegiance to Him who came to seek and save the lost, would save all the funds now worse than wasted on wines, tobacco, theatres, etc., etc., for the support of the great work in which the A. M. A. and kindred societies are engaged, the far-reaching depression of mercantile, manufacturing, and other material interests would not seriously impede the progress of the work of educating the ignorant, sending the Gospel to the destitute, and doing all that human agency could accomplish to elevate and purify earth's millions of degraded and sorrowing ones. The gentle remonstrance of the Great Master, 'and why call ye me Lord, Lord, and do not the things which I say?' seems peculiarly applicable in this connection."

FROM A HOME MISSIONARY CHURCH IN THE GRASSHOPPER REGION.

"Our little home missionary church, about one year old, and located in the grasshopper district, desire nevertheless to send a little help, and bid 'God Speed' to that beloved society, who are laboring for those that suffer from something worse than grasshoppers."

FROM AN EX-HOME MISSIONARY, AGED 74.

"The contribution from the Congregational church was so small that I thought I would add a little. As you may be aware, I am an ex-home missionary, having spent more than thirty years at this point in Michigan, and have not much of this world's goods, and therefore cannot give much. Your society is engaged in so important work among the Freedmen, that I earnestly pray that you may meet with great success. My age, now over seventy-four, precludes all hope of engaging personally in the noble work of elevating the colored race."

FROM A LARGE-HEARTED METHODIST BROTHER.

"I have perused your favor of the 8th attentively, and have read your reports with unusual interest. I only wish I could make the enclosed check for \$100, a thousand fold greater, and I pray that every friend of the Association may respond as his ability permits."

A SECOND COLLECTION.

"Although we have sent you before our annual collection, yet after receiving your late appeal, I presented your claims again, and as a result send you the enclosed."

FROM AN AGED FRIEND.

"Enclosed you will find \$10 for the Freedmen. I am poor and own no land, but hire three or four acres, and raise vegetables and garden seed. My contributions to the cause of the Freedmen for the last two or three years has been \$10, but as I calculate to double it this year, I will now send one half of it, for my heart bleeds when I read the earnest appeals in the 'Missionary' for help."

A WEEKLY INCREASE OF CONTRIBUTION.

"Accepting the present state of the Association as a direct call from the great director of the missionary movements, I have decided to increase my payment in that direction to \$1 per week. Therefore please find enclosed a money order of \$52, as my donation to that cause in which I ever feel so deep an interest."

ATLANTA UNIVERSITY.

Our readers will remember our frequent and grateful mention of the repeated donation of \$8,000 by the Georgia Legislature to the Atlanta University—and especially of the Act of last winter which made the grant perpetual. This is felt not only by us but by our constituency at the North to be one of those wise as well as fraternal measures by which the North and South could unite in the needful work of educating the colored people for their new responsibilities.

We regret that at this date (Feb. 8th,) there are indications that the law, making the appropriation, may be repealed. In another part of the "Missionary" will be found three articles on the subject: the first is an extract from the report of the Committee of Examination, giving in the warmest terms, its unqualified approbation of the faithfulness and success of the teachers in the instruction and discipline of the school and the wisdom of its expenditures: the second gives that portion of the Governor's message in which he recommends the repeal of the law, with his reasons for it: the third paper is an article copied from the *Atlanta Constitution*, a conservative or democratic journal, remonstrating against the appeal.

The two reasons given for the repeal are that theology is taught in the University, and that in it "the mischievous doctrine of social equality is practically inculcated."

To the first of these reasons we reply in behalf of the trustees that the class in theology is small, that the State funds are not used to sustain it, and that, if necessary, it will be transferred to another of our institutions—that as a matter of fact such transfer had been under consideration before this point was made and for reasons wholly aside from it. As to the other reason, we admit that in the advantages furnished by the school, no distinction is made on account of race or color—scholarship and personal character being the only tests recognized. For this we make no apology and promise no change, whatever may be the result in regard to this appropriation. We are held to this by the terms of the grant from

the General Government, conferring on us a large share of the property, as well as by the dictates of our common Christianity in which we are taught that God "hath made of one blood all nations."

We hope the appropriation will not be repealed. Our concession as to the theological class must be all that can be required, and we cannot believe that the State of Georgia will now ask a change in the basis on which the school was founded, and on which it has ever since openly stood, and which, moreover, seems to be so manifestly sustained by the Divine Word as well as by the Constitution of the country.

CHURCH COLLECTIONS—THE ENVELOPE SYSTEM.

This system is finding great favor in the churches, and its general introduction will relieve many an afflicted Board of Trustees, to say nothing of the minister. We believe that whenever it has failed it has been due to two causes—a want of unanimity at the outset, and of perseverance till the outcome. Like all other good things, it will not run itself. It needs some one with energy and tact to push it.

An esteemed friend sends us the following sketch of the experience of a church in Illinois, which will be read with interest, and may be followed with advantage. All missionary and benevolent societies are interested in the success of such experiments, for the church deficit is the frequent cause of meagre collections for the spread of the Gospel.

An Experience.

Previous to the last two years we had tried to raise our current yearly expenses in the old way of circulating a subscription paper, and depending upon payment whenever it suited the convenience or inclination of the subscribers. As the year drew to a close it was found there would be serious deficiency, and as is the case in other communities, some looked upon it as "paying for a dead horse." They had had the preaching, and saw no prospective benefit by parting with their money. Generally, the time and labor expended in trying to collect such subscriptions was worth more than the amount realized. Our church, like others, was obliged to resort to the prevalent custom of getting up fairs, festivals, concerts, etc., to supply the deficiency, but with all such efforts, there would still be at the close of the year, a considerable amount unprovided for.

Having heard of the envelope system, with weekly collections, we adopted it two years ago, and have found it thus far, entirely successful. Our receipts for the past year have been larger than our expenses, enabling us to pay two hundred dollars on old arrears. This has been done with scarcely any efforts in collecting, and the church and society are relieved from constant anxiety in relation to financial matters. When we commenced this system, it was, of course, quite new to our people, and it was considered objectionable by some. One thought it a desecration of the Sabbath. Another "didn't want the contribution box stuck under his nose every Sunday." But soon the beneficial results of the experiment convinced these objectors of its utility and success, and we heard no more of them. The method is easy. At the commencement of the year obtain a written pledge (by circulating a paper,) from members of the church and society, of the amount they will pay each week, amounting in the aggregate to the sum required for the year's expenses. Place the amount subscribed by each one in an envelope, with the name of the person, and the amount marked upon it. These are collected every Sabbath.

F R E E D M E N .

THE ATLANTA APPROPRIATION.

Extract from the Report of the Board of Visitors.

We beg leave to report that the examinations at the Atlanta University were fair and thorough; that they gave evidence that instruction had been faithfully given by able and skillful teachers; and that the pupils had been diligent and appreciative. It affords us pleasure to speak of the examination in terms of unqualified praise. We were greatly pleased with the character of the buildings occupied by the Atlanta University. While they are neat and tasteful, and even imposing, all the money expended on them was expended for use, and not for ornament. With great convenience of arrangement, the rooms are commodious, well-lighted, well-ventilated, all warmed by steam, and admirably adapted to the purposes for which they are intended.

We were greatly impressed with the perfect cleanliness of the whole establishment. The floors were as clean as if they had never been used, the walls of virgin white were unsoiled, the doors, window-facings and wainscoating were just as the painter had left them, the furniture, which was all of superior quality, appeared as good as new.

When it is remembered that the buildings and their furniture have been in use for five years, by from fifty to one hundred and fifty pupils, all persons of color, this extraordinary cleanliness is certainly very remarkable, and entitles all parties concerned to the highest credit.

From the Governor's Message.

Atlanta University.

"By an Act, approved March 3, 1874, the sum of \$8,000 was annually appro-

priated to the Atlanta University, upon condition that the Institution should admit for instruction as many colored pupils from each county in the State, free of charge, for tuition, as there are, or may be, members of the House of Representatives from each county, to be nominated by said members respectively, so long as said appropriation continues. The Governor is inhibited from drawing his warrant for the said sum, until the trustees of said Institution shall have submitted a plan for the expenditure of the same to a Board of Commissioners, consisting of the Chancellor of the State University and two members of the Faculty of the same, and until such plan shall have been approved by them each year in writing, and filed in the Executive office. The condition upon which a warrant was to be given for the appropriation, having been complied with, the amount for the past year was paid over to the President of the University. The report of the Committee, whose duty it was to visit this Institution, will be found accompanying this communication. . . .

"I concur fully in the opinion expressed by the Commissioner, to the effect that the Act of the last General Assembly, giving an annual donation of \$8,000 to the Atlanta University, should be repealed. The colored as well as the white people in the State should be educated, and to this end the taxpayers are willing to contribute to the extent of their ability. It cannot reasonably be expected, however, that the class upon which the burden of taxation chiefly falls will consent to support an institution wherein the mischievous doctrine of social equality is practically inculcated. The wishes and feelings of those upon whom rests the burthen of supporting the Government should be consulted in this as well as all other

matters affecting the public interest.

By reference to the report to the Board of Visitors, who attended the annual examination at this Institution, it will also be seen that some system of theology is taught therein. Adopting the very pertinent inquiry of the Board, Whose theology is it that is taught? Without waiting for a reply to this question, it may safely be assumed that the teachings upon this subject are sectarian in their character. The Constitution of the State inhibits the granting of a donation or gratuity by the Legislature to any sectarian corporation or association. It is hardly necessary to add that the spirit, if not the letter, of this constitutional provision would be violated by continuing the appropriation under consideration to this Institution. But recognizing the duty resting upon the public to provide for the education of the colored people, I respectfully submit the views expressed by the State School Commissioner on this subject, with the recommendation that they be favorably considered by the General Assembly.

The Colored University.

[From the "Atlanta Constitution."]

The act of the last legislature making an annual appropriation of \$8,000 to Atlanta University aimed to secure two objects, if not more.

First. To adjust the claims of the colored people to a portion of the land scrip donated by the general government, and thus settle the many vexatious questions that had arisen, and were likely to arise, in regard to that subject.

Second. To meet the pressing demand for teachers for the many colored schools now organizing in all parts of the state.

That the first of these desirable results was secured is shown by the fact that no complaint has arisen from any part of the state on behalf of the colored people in whose interest this settle-

ment was made, and that they make no appeal to have the question reopened.

That the second object is likely to be secured is proved by the fact that about eighty pupils from this institution have, during the past season, been engaged in teaching in many different counties with remarkable success, and with satisfaction to the school authorities and their patrons, and without a single case of disturbance or complaint, as the written testimony of a large number of county school commissioners shows, and it is further proved by the fact that a large number of pupils have availed themselves of the free tuition provided for by the act in question, and that a larger number than ever are in the institution fitting themselves for the work of common school teachers, so that, if the present arrangement be not disturbed, in a very short time an abundant supply of qualified teachers is likely to be provided for the elementary schools.

Before arresting this work and throwing this question open, thus awakening the suspicions and fears of the colored people and creating discontent, it will be well to consider carefully the probable consequences, and also whether the state is not morally bound by its past action. At least there should be a full and careful consideration of the whole subject and the colored people should be allowed to meet any objections that have been urged against their institution. We feel satisfied that no unjust action will be had.

ALABAMA.

From Rev. G. W. Andrews, Montgomery.

Rev. George W. Andrews has been largely identified with our Church work in Alabama, and is competent to speak of the needs of the work in that State. His letter exhibits the scope of the work as seen in day schools, Sabbath schools, churches, conferences and conventions. The A. M. A. has planted eight Congregational churches in Alabama, and they all have been greatly blessed. We commend the letter of Bro. Andrews as one of unusual interest.

I am reminded that nothing from this region has appeared in the "Missionary" for some time.

Western home missionaries often boast of their large parishes; here is one in the South with headquarters at Montgomery, whose nearest neighbor on the West, is fifty miles away; on the North, ninety; on the East, one hundred and seventy-five; and on the South, about twenty-four thousand, since traveling in that direction would sweep the circle around to Canada, where I believe there are some Congregational churches; none between so far as I know. I am thankful this parish is no larger; if it were one man could not successfully work it. I pity the western missionaries if they have a larger field than this. From here to the Gulf it is only one hundred and fifty miles, and I do not allow myself to feel any great responsibility beyond that. I hope one day to see my nearest Southern neighbor, and make some fair division of the vast territory that lies between us. Perhaps the matter will be adjusted by the formation of a church at Mobile in connection with our noble school there, of which I hear very flattering reports.

Some of us are beginning to feel that it was a far sighted wisdom that led the A. M. A. to plant schools and churches at these eight or ten strategic points in the State. They are beginning to be our great centres from which to propagate the "new religion;" they are our Jerusalem, Alexandria, Antioch and Rome. The plan is Apostolic, and is sure in the end to bear abundant fruit. Our churches, though so far apart, are not shivering with the chill of isolation and fear. There is a real brotherhood among them. Church as well as Christian fellowship is taking root. Our last Conference was full of interest. If it lacked the age and wisdom of the "Hartford South," in Connecticut, with which I used to meet, the defi-

ciency was supplied by means open to us. We have an honest pride in our College at Talladega; in our graded schools at different points; in our State Sunday-school Association; in our church work; and in the wide influence these exert when you consider what a short time has elapsed in which to accomplish so much. Our State Sunday-school Association was the first organized in the State, so far as I can learn, and so great was its fame, that in less than three years the Presbyterians and Baptists each organized for a similar purpose. We have most of the modern improvements in our Sunday-school and church work, even to the normal class and theological institute. I was never more certain than now that the light is shining here.

Some people wonder why we do not go into the old churches, and work to elevate and purify them, instead of organizing anew. For two or three years, I was one of these wonderers, but observation and experience are good teachers, and I am wiser now. In the first place, the reformation of these old churches has been quite thoroughly tried and signally failed, and in the second place, had we followed the example of our Lord, we never would have been so misled as to make the experiment. It is said there were four hundred synagogues in Jerusalem in our Lord's time, but He, knowing their condition, and the hopelessness of the endeavor to use them for His higher purposes, organized His little church outside of them all. Time has amply justified His wisdom, as it will ours in a similar course. It is true, our Congregational churches in the South create some disturbance as did those of Paul at Philippi, Berea, Thessalonica, Corinth; and those of Robinson, Clifton and John Smyth of England, and a whole host of others; but it is a healthy disturbance like the action of the ocean. People that are joined to their idols,

as Ephraim was, do not like to be disturbed. But what more authority do we need than that Christ came to bring a "sword" on the earth as well as "peace." I suppose even some of our wise brethren at the New Haven Council are thankful for that little "schism-shop" that was set up in Scrooby two hundred and fifty years ago, and little more. New England has reaped great harvests from that small schismatic sowing, and can now write noble books in honor of it. We can but hope that the same tongues will find voice to praise the wisdom of the A. M. A. in its plan of work among the Freedmen. It is a comfort to know that posterity will praise it.

No tongue can tell the greatness of the need that such work be done here as the A. M. A. is doing. If I stay to write on this point, my letter, I fear, will be too long. Let me say, however, that there is here, as it appears to me, a vast wilderness of ignorance and sin scarcely entered by the light of a Christian civilization. Though this wilderness is alive with people, you may travel a hundred miles into it and not find a school house or scarcely a church edifice, without turning from the way to hunt one, and when found you could scarcely guess what the building is for. The curse of two hundred years of peculiar crime hangs heavy upon the people and the land. One of the most professional men in this city—a true son of the South—said to me this week: "The future of the colored race looks dark; the only hope is to educate them; the North must do this, for the South will not do it for two reasons, first, she is not able; and, second, she is utterly indifferent to it." Said an Ex-Governor of this State recently: "I am acquainted with every county in Alabama, and nowhere except where the A. M. A. is at work is there life." I suspect both these representative men told about the truth. Be sure

that the A. M. A., though it has planted in the South a half a hundred churches and schools, has only begun its work.

We rejoice in our work at Montgomery. Our six schools under the direction of J. M. McPherson are always full and progressing. The church is wide awake, our prayer meetings are often real spiritual feasts. The Sunday-school is a power for good. A little fair at Christmas coupled with a pleasant evening for the Sunday-school children netted us over a hundred and thirty dollars. No department of our work fails to bring its blessed reward. God is with us in this whole endeavor to help this oppressed people. The mighty march of events for the past forty years, as related to them, abundantly proves it.

For this people there is more evangelizing power in one inch of "Plymouth Rock," than in the whole South without it. In some respects I am beginning to love the South, but when viewed from the stand point of morals and education, to say nothing of the political and social aspect, the view is most gloomy. More "*Plymouth Rock!*"

Most truly yours,

G. W. ANDREWS.

From Mrs. M. E. H. Pope, Selma.

Lamps Trimmed and Burning—
Rays of Light—Burrell School—
Temperance Victories—
Christmas Gift.

You ask, "Watchman, what of the night" down in Selma?

I take up my quill to answer, "the morning cometh," but it promises to be a cloudy day; politically a day of tempest, wrath and strife; intellectually, morally and spiritually "the light shall not be clear nor dark," but as above the clouds the truth shines brightly, although the day may seem long and dreary, the truth will triumph, so that "it shall come to pass that at evening time it shall be light." And

it will be a brightness that will betoken a coming day of good, a day when upon this Southern land shall the "Sun of Righteousness arise with healing in his wings."

So with hope we watch and wait, trying to keep trimmed and burning the lamps we have lighted here. One of these is Burrell school, it is doing well, attendance is good, and among the scholars are some who really appreciate the wretched situation of their people, and are earnestly striving to fit themselves for usefulness.

Our temperance society is pushing its work, and we are about inaugurating a crusade, to the extent that we are going to hold meetings in each of the colored churches to arouse the people upon this question. And now let me tell you of a ray of light from this lamp.

A young man who joined our temperance society and also our church, two years ago, has been for the past year teaching in Newbern. He asked us to write a pledge, and we also gave him some tracts and papers, and he started a temperance society in connection with his school, which I think has accomplished much good.

One of his scholars, Bennie —, had signed the pledge and become a strong temperance boy. One day he was bitten by a poisonous snake, and the doctor of course prescribed a dram of whiskey. "But," said Bennie, "I can't drink that, I've joined the temperance society," and no persuasion or threat, or even the fear of death, could induce him to drink the prescribed dose; whereupon the doctor prepared something else which proved to be all that was needed to meet the emergency. That boy is what I call a hero, or at least he has in him the stuff that heroes are made of.

Another encouraging incident has lately come to our notice. D— M—, a boy about thirteen years old signed the pledge just before Christmas. His

father is a drinking man and always calculates to have a regular spree at Christmas, and his mother has always been in the habit of making egg-nog for the holiday drink, as is the almost universal custom here. D— went home from temperance meeting full of an earnest purpose, and after much argument and persuasion obtained from his father a promise that he would not drink at all during Christmas, and his mother promised not to make any egg-nog. Mrs. M— herself told of this, and said she, "I did not expect his father would keep his promise, but I reckon he did, and its been a happy Christmas with us, and lately he's brought his money home more than he used to." Our Sunday-school is still large and interesting, our library adding much to the interest. There is in the church still a steady growth, a revival in November resulting in an addition of seventeen to its numbers, ten of whom are heads of families.

There is great destitution among the people, but thanks to the generosity of friends in various places in the North, we have had the wherewithal to aid a great many.

When we were at home last summer the Sunday-school at Tallmadge, Ohio, placed in our hands a goodly sum of money to be used in paying house rent, buying wood, food, medicine, etc., for some who are old, helpless and especially needy, and to this they and others have added this winter a number of barrels of clothing, so that we have been able to carry comfort into many desolate homes.

Our crowning blessing in this line came last Saturday in the shape of a generous box of clothing, and a check for \$30, to send which the Congregational Sunday-school in Akron, Ohio, denied themselves their accustomed pleasure of a Christmas tree, finding their joy in that blessedness which comes more richly in giving than in

receiving. They had at first planned helping the poor at home with their gifts, but they became interested in our work here, and so decided to make a Christmas offering to Selma. I don't believe they will be any poorer for their generosity, for "the liberal soul shall be made fat." M. E. H. P.

Apple Butter.

TALLADEGA, Jan. 2, 1875.

Some one has suggested that a hint, concerning the Tallmadge spirit of giving, and the apple butter process of making, might edify the saints, in one communion. There were oceans of fruit on the Lake Shore this year—but the drouth in Northern Ohio made it valuable, almost necessary, for the feeding of stock. Ripe fruit seemed rather perishable to send to Alabama, but the good people said, "I guess there will be some apple butter for Talladega." So the families gathered for a paring bee. There is plenty of room in the country kitchen, and much social good cheer.

This making of apple butter is in every sense a family work—from the picking of apples in the sunshine of the dear old home orchards—all through. Even our little two year old can hand apples from the tub to the paring machine; then there is a strife to see who shall quarter fastest! And ere we are ready to get through our work, the enjoyable evening is over, and the tubs full of quarters for the next day's work. Early in the morning a fire is built under the large kettles, the cider is boiled down, the apple quarters are thrown in, and cider added from another boiling kettle, and apples thrown in, and stirred, and stirred all day, after the good old Dutch fashion. Mother and all take turns in the smoke, the busy stirring work, and watching it, and trying when it is done; and as the evening draws on, the sauce for the year is ready—the large kettles are

cleaned, the apple butter placed in jars in the store-room—and the family gather at night in the dining-room—satisfied with a good day's work done.

Our apple butter might have been made at the factory, but the Tallmadges preferred that it should be a gift from the hearth and home, and so gallon after gallon came in, till there was not room to get breakfast in the kitchen on the hill, and then when the half barrel was full, they said let it stand over night, and perhaps we can get in more in the morning. And when there were gallons of apple butter that wanted to come to Talladega, and there wasn't room for them, they sold it for eighty cents a gallon, and sent the money; but before this, money was sent for freight from not a few in the neighborhood. And so it came to us a gift from old men and maidens, young men and little children.

"Aunt Fida" is quite lifted up that her people have such good friends in the North. Sauce that doesn't have to be stewed is a comfort to her in our family of seventy. One of the teachers asks if we can't taste the Tallmadge dew and sunshine in it, and says this is better than apples! A guest from the Iron Works says, "we can get apple butter from New York, but a bill comes with it." Mrs. Safford replies, "but we get this without a bill. It comes from Tallmadge."

LOUISIANA.

NEW ORLEANS, Jan. 8, 1875.

The following extract from Rev. James A. Martling's letter from New Orleans, represents pretty fully the zeal and sentiment of those who are abundant in labors among the colored people South. Mr. Martling is a careful observer, and what he says of the wretched condition of the Freedman in Louisiana, and of the utter inadequacy, both in quantity and quality of the means provided for his Christian elevation, is worthy of careful consideration.

But even were colored legislators competent, or rebel legislators disposed,

to secure wholesome instruction to all the youth of the South, it is impossible that such instruction should be given. The teachers for the work are not in the South; they will not be trained here, unless you train them; and the trainers to train them will not come unless you send them. If I were to tell you of the mental incompetence and the moral unfitness of many persons now employed as teachers, you would think it incredible, and I should be charged with slander. But even were teachers to be had in abundance, under such influences as prevail here, no such instruction could be given as would satisfy a New England community. You in the North have your churches, your Sunday schools, your pious parentage, your inherited leanings toward right doing, your social restraints, your enforced wholesome legislation, your checks on the corruption of the public press. The Southern Freedmen have not one of these things. Burn your school houses, shut up your churches, destroy all your accumulated apparatus of intelligence, forget all that you know, and you have left still, more than the poor Freedman possesses when you give them all to him.

Do not, I pray you, waver for one moment in pressing forward your great work. To plant the school with the church is essentially your work, as it is essential Protestantism. Religion based on ignorance is papistic; it is the religion of slaveholding and priestcraft. Education without religion is atheistic. To experiment with the latter is what some thoughtless persons now propose. But it is a course which is intrinsically wicked and dangerous.

Nor can you suppress any department of your work. You cannot afford to close your primary rooms and trust the preliminary work to the public schools. The man who trains the young will hold them. If we want to lead the thought of these people, we must train their children.

Our boarding hall experiment shows well on our record. Pupils from the city are irregular; those from the hall are present in all weathers. Their regularity will show itself in superior scholarship ere long.

We are all working hard. I begin at eight in the morning, and hear classes till half-past two—six hours daily, besides what other work presents itself.

As to the needed supervision of your churches, and of their preachers too, there can be no doubt. The ignorance of the latter is woeful. Yet the people are jealous of white men, and can be better reached by instruction given to their preachers than in any other way.

J. A. M.

COMMUNICATIONS.

DOES IGNORANCE PAY?

BY REV. WM. W. PATTON, D.D.

We doubt if it does, anywhere or in anything. But of one fact we are certain; that it does not pay under a republican government. It is an axiom, that liberty must be based on intelligence and morality. And morality is largely dependent on intelligence. Let us see whether it be not so. Statistics will be helpful in this matter; and they tell us that, during three years lately, in France, there were arrested on charges of crime of every kind, 444,000 persons, of whom 442,000, or *ninty six per cent*, were unable to read. But as that is evidence from a foreign land, we will take facts at home. In the New England States, thanks to common schools and Protestantism, only *seven per cent* of the population is unable to read; but this seven per cent commits *eighty per cent of the crimes!* A curious coincidence, is it not? The statisticians tell us that in New York and Pennsylvania, among every 10,000 of the population there will be, on an average, 40 criminals, and that 35 of these will be illiterate. Ask any jailor, police officer,

judge, or city missionary familiar with the vicious classes, how this is, and he will corroborate the statements just made. Ignorance brings low company, degraded tastes, sensual appetites, vicious indulgences, and an insensibility to motives of a high order.

The statesmen have been studying the bearing of this on the welfare of a country, and they agree that ignorance among the people leads to idleness, pauperism, corruption and crime. It increases the taxes, diminishes patriotism, and furnishes just the material to answer the purposes of the demagogue and the usurper. When Absalom wanted a band with which to inaugurate a revolution, he flattered and cajoled the ignorant populace, till there followed him two hundred men, who "went in their simplicity, and they knew not anything." To prevent the formation of such worthless classes there must be universal education. This is a special necessity in a country like ours, where there is universal suffrage. Thoughtful patriots see more danger to our free institutions in an unguarded ballot-box than in any other quarter. What better subjects for deception and bribery by unscrupulous politicians could there be, than voters unable to read the constitution, or the laws, or the very ballot which they cast for rulers? And so we have made provision, in the Northern states, for the education of all classes. Nor are we content with that. Many parents do not send their children to school, not prizing education, and desiring them to earn wages as early as possible. So now we are adopting compulsory education. Several states have already enacted laws to that effect, and others will soon do the same. It is a wise step: our circumstances require it.

But all this has had reference to white ignorance, and I wish to raise the question, whether black ignorance is in any respect preferable? It ought to be, to justify the insensibility of multitudes

with regard to it. The census of 1870 revealed the fact that at the South there were 3,550,000 persons over ten years of age, who could not read. This would give at least 700,000 voters unable to read legislative proceedings, political pamphlets, or the newspapers, in order to ascertain the merits of men or measures, and dependent on others to tell them whether this or that printed ballot represented the party they wished to support! In the state of Texas, in 1873, there were 221,000 of the same age similarly ignorant, of whom 150,000 were negroes. Now if white ignorance is so formidable to liberty, what shall be said about black ignorance? If we dread the small fraction of illiterateness which may be found at the North, what should be our feeling about the dense mass of it at the South? Is an ignorant Irishman an element of danger, but an ignorant negro an element of safety? We should have no prejudice in favor of color, any more than against it. Had one visited the capitol of South Carolina a year or so since, he would, at first, were he an old abolitionist, have imagined that the millennium had begun in that unexpected part of the world. For he would have seen in the House of Representatives, consisting of 124 members, 94 black men! He would have noticed that the Chaplain was black, that the Speaker was black, that the Treasurer was black, and that the Lt. Governor was black. But his joy would soon have departed, on learning that a large number of these legislators were entirely illiterate, and that in venality they had possibly never been exceeded even by similar bodies in New York or Pennsylvania; that the state debt has been raised in a few years from \$7,000,000 to nearly \$20,000,000; that the annual tax had gone up from \$500,000 to \$2,700,000; and that the legislative expenses had risen from \$40,000 to \$291,000.

Let any American review the history

of the South for the past four years, and does he find very much in it of which to be proud in behalf of his country and of free institutions? Does he call over the names of Arkansas, Mississippi, Louisiana and Texas with any special complacency? Has an ignorant black vote, placed at the disposal of corrupt politicians, enamored him of such experiments? Is it not evident, that when the disloyalty of the whites seemed to render it necessary to give the ballot to the blacks, free institutions were put to a strain fearful to contemplate? that the danger was that civil society would perish in universal anarchy? that it remained to be seen whether North American republicanism would differ long from that of South America? The civil conflicts already bred are significant of a sad future for that section, unless remedial measures can be rapidly brought to bear. One of the most important of these is universal education. The blacks and the poor whites must be raised at once from their ignorance. What the poverty or sluggishness of the South omits must be supplied by the benevolence of the North. The American Missionary Association must be furnished with funds for the support of its valuable normal schools and collegiate institutions, where teachers are trained for the common schools, and leaders of public sentiment are prepared under moral and religious influences.

Neither let any Northern man reason that this is a Southern matter exclusively. It is not. The life of the entire body often depends on the health of a part; a diseased limb may cause the death of the man. These ignorant blacks are to legislate for the whole land; for, in addition to the state legislatures, they send to Congress 30 United States Senators and 93 Representatives; or about one-half of the Senate and one-third of the House; a proportion large enough to shape the important measures. A year ago, the business of the land stood

still for weeks, waiting for the action of Congress on financial questions. No man dared to lay plans, or make purchases, till he knew whether contraction or expansion was to be the National policy. On that matter the vote of the South was nearly a unit, and it represented not the wishes of an intelligent constituency, but of a mass of voters utterly unacquainted with the principles of political economy and of financial integrity. And they are to decide questions on which hang returning national thrift, or universal bankruptcy! There is not a business man in all the North who can afford to leave the South in its present condition. *Ignorance does not pay!*

WHAT NEXT?

BY COL. C. G. BAYLOR.

It is now evident that the term of political apprenticeship of the Freedman is drawing to a close. He must from this time forth make his own way in the world, unaided except by those who will aid him from their private resources. The special political protection so long extended to him is to be withdrawn. His future is to be that of every other people who have had to struggle upward from barbarism to civilization. In the case of the Freedman, as in all others, it will be found that civilization is a thing to be achieved, and not borrowed or confined. Moreover it is a thing of slow growth.

The question now with the friends of humanity is, How can the struggle of the Freedman towards civilization be best aided? In answer to this question many measures of importance at once suggest themselves. Among those it is proposed in this communication to select one, which holds a vital and fundamental relation to the future of the emancipated race. Left practically to take care of himself, there is one weapon which the Freedman can use for his

own protection. That weapon is politics. How to use this weapon; how to make the million votes which he commands most effective in county and state politics and in national affairs is the one thing above all others demanding his attention. The selfishness, moral cowardice and political corruption of mere party leaders is a thing now demonstrated. Consequently the Freedman must consider, that if he does not look out for himself no one else will look out for him. For this, he needs education. What kind of education? The answer is manifest. He needs the highest possible education which he is capable of obtaining. This education cannot be obtained without an organized effort on the part of his friends to bring this higher mental culture within his reach. He is too poor to go for it, or to pay much for it. It must be carried to him and it must be cheap—very cheap.

It seems to me that the collegiate universities of the American Missionary Association furnish the best means of lifting the Freedman up to the plane of educational attainment required by his social and political necessities. These universities should be reinforced without delay by liberal contributions from those who take a special interest in the future of the emancipated race.

The need of the emancipated race in this crisis is, capable, cultured, devoted leaders, who will be wise in council, brave in the hour of trial and above the reach of corruption. Without such a leadership, the race is doomed. Without such a leadership it will sink into menialage and political serfdom. The carpet-bag system no longer pretends to supply this leadership. There must be reared up an intelligent body of Christian men from the colored people themselves, to furnish that guidance and leadership so essential to the progress and civilization of the race. This leadership is needed in the ministry and the professions, as well as in politics.

To those who may treat this last suggestion lightly, I would like to offer a pertinent example. That example is found in the Christian ministry of New England. What would New England be to day without her band of trained, devoted Christian ministers? What would she be in ten years if this leadership of consecrated men was withdrawn? If then this leadership, this moral and spiritual guidance is so necessary in an old established civilization, how much more necessary with a people like the Freedmen of the South?

It is to be hoped that the withdrawal of political protection from the Freedman will redouble the efforts of his friends in his behalf. And it is to be hoped that the withdrawal of this political protection will inaugurate a better feeling between the whites of the South and the colored race. One of the surest means for promoting this good will between the races is to press forward with the higher educational culture of the black man. This is the wedge, and the only wedge, which will finally split in twain the log of prejudice against the African.

MISCELLANEOUS.

AFRICA.

We copy below, from the *Congregationalist*, a valuable review of Sir Samuel W. Baker's recent volume, entitled ISMAILIA. Sir Samuel's heroism deserved better success, but this, like all similar attempts to benefit that benighted land, only reveals the inveterate hindrance of the accursed slave trade.

We can hardly agree with the author as to the precedence of commerce to the gospel. Missions will aid commerce in extirpating the slave trade.

African Exploration.

When Sir Samuel Baker started, late in 1869, from Cairo as Pasha and Commander-in-chief of an expedition authorized and appointed by the Khedive of Egypt to suppress the slave trade of Central Africa, great expectations of the result of so well-appointed an undertaking, under the lead of so experi-

enced and admirable a leader, were natural. He had received *carte blanche* from the Egyptian government, and had organized his party in the most thorough manner; had personally selected in England every article considered by him necessary, for native trading, up to three steel steamers, respectively of 38, 108 and 251 tons, transportable in sections, and designed to be carried across the desert on the backs of camels, and put together upon the lakes in the interior; had gained the benefit of competent coadjutors; was armed with the amplest legal powers, up even to that of life and death; and, considering his own past eminence as an African explorer, and his unsurpassed competence (with his wonderful wife) for just such a labor and responsibility; it would have been natural to feel that, if success were possible, it would be sure. The *firman* under which he acted, declared the object of the expedition to be, (a) to subdue to the Khedive's authority the countries south of Gondokoro [Gondokoro is on the Nile, about three thousand miles south of the Red Sea]; (b) to suppress the slave trade; (c) to introduce a system of regular commerce; (d) to open to navigation the great lakes of the equator; (e) and to establish a chain of military stations and commercial depots, at intervals of three days' march, through Central Africa, assuming Gondokoro as the base of operations.

Delay would naturally be the great foe to contend with in any expedition in such a land; but it was to be purposely lightened in this case, and used if possible as the method of defeating the great object sought, by the under officers of the Egyptian government, who were in league with the slave dealers whose nefarious business it was intended to break up. As the first consequence of delay, the vessels that should have left Cairo early in June did not get off until late in August. When,

subsequently, Sir Samuel arrived at Khartoum, the vessels and supplies which had been ordered six months previous were not there. Suffice it to say that, although, by immense energy and labor a start from thence was effected by Feb. 8, 1870, the White Nile was found to have become so much closed by vegetation, and presented such obstacles, that, with the falling of the river, on the second of April, he was obliged to give up the work for that year.

Starting again on Dec. 11, after heroic endeavors, including once actually damming the stream so as to increase the depth of water above enough to float his grounded steamer, he reached Gondokoro on April 15. Here he found all that was left of the old Austrian mission station to be the lemon trees which its people had planted, but not one brick remained upon another of the buildings. Pausing here with varying fortunes until the next rise of the river, he left for further advance south on January 22, 1872; but by the everlasting intrigues of the slave traders, and chiefly through the machinations of one infamous scoundrel, Abou Saood, the representative of a great slave trading firm, who was everywhere connived at by the government officials, for whose interest it was that the old order of things should continue, he was deprived of camels and carriers, so that he could not transport his steamers, his base of operations was cut away behind him, and his force was weakened by treachery and the open assaults of hostile tribes, until at last having reached Masindi, within twenty miles of the Albert N'Yanza, and fifty of Vacovia, he was compelled by want of support, and the approach of the limit of his four years, to turn back and retrace his steps to Gondokoro (or Ismailia, as he had named his camp near that place) and so to Cairo and England.

In one sense, then, the expedition

was a failure. It did not open the great interior southern lakes to navigation, and it did not establish a chain of military stations and commercial depots, as proposed. On the other hand, it did annex to Egypt a large territory. It did also subdue for the time that new country, and break up the horrible slave trade therein; and would have done both effectively, and apparently for ever, had Sir Samuel been efficiently supported by the Egyptian government, as he had a right to expect to be.

It is due to Sir Samuel to add that he seems, under the great and difficult responsibilities laid upon him, uniformly to have pursued a dignified, calm, honorable and humane policy; always acting with a firm justice which made friends of all with whom he came into contact who were not leagued to defeat him, and leading all humane persons to regret that so glorious an opportunity as was offered by his expedition for the advancement of Africa, was lost by that inglorious cupidity which is ready to tolerate any infamy which brings gold in hand.

His testimony as to the character of these native Africans in their own wilds, is twofold, yet in the main favorable, as indicating the absence of many vices found in connection with civilization, and a tractableness, honesty and kindness in response to fair treatment, which looks hopefully toward a brighter future. While, on the other hand, it is clear that the course of oppression, abuse and violence pursued by the slave traders, can develop in them a terrible duplicity, ferocity and savageism.

Sir Samuel's opinion as to the best way of benefiting Africa is a clear one: "If Africa is to be civilized, it must be effected by commerce, which, once established, will open the way for missionary labor; but all ideas of commerce, improvement, and the advancement of the African race that philan-

throphy can suggest, must be discarded until the traffic in slaves shall have ceased to exist."

While some tribes, as the Madi and Shooli, would be more tractable than others, he does not think that the time has yet arrived for distinctively missionary labor in those countries; though he adds: "At the same time, a sensible man might do good service by living among the natives, and proving to their material minds that persons do exist whose happiness consists in doing good to others."

Sir Samuel's own judgment as to the result of his expedition is that "the foundation for a great future has been laid; a remote portion of the African race hitherto excluded from the world's history has been brought into direct communication with the superior and more civilized races; legitimate trade has been opened; therefore, accepting commerce as the great agent of civilization, the work is actually in progress."

On the whole, we lay down *Ismailia* as a book that has greatly interested and instructed us, and which we heartily commend.

REV JAMES POWELL, the new Western Secretary for the A. M. A., has returned from his Southern tour of inspection, and entered upon his official duties in this city. One of the first things which he does is to issue a terse and stirring encyclical letter to the Congregational churches of the Interior and Northwest. Only one-fourth of the churches included in this District made any contribution to this object during the past year. The surest way, it will yet be seen, to cure the Louisiana and other similar troubles in the South, is to foster to the utmost precisely the kind of work which the A. M. A. is doing.—*Advance*.

INHERITANCE OF CRIMINAL PROPENSITIES.—A remarkable instance of the propagation of criminals was related by Dr. Harris, of New York, at a recent meeting of the State

Charities Aid Association. In a small village in a county on the Upper Hudson, some seventy years ago, a young girl named "Margaret" was sent adrift on the casual charity of the inhabitants. She became the mother of a long race of criminals and paupers, and her progeny has cursed the country ever since. The county records show two hundred of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these three died in infancy, and seventeen survived to maturity. Of the seventeen nine served in the State prison for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses! Of the nine hundred descendants, through six generations, from this unhappy girl who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers and prostitutes; but two hundred of the more vigorous are on record as criminals. This neglected little child has thus cost the county authorities, in the effects she has transmitted, hundreds of thousands of dollars in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals.—*New York Times*.

INDIANS.

Those who are acquainted with the former condition of the Indians about the Western part of Lake Superior will readily understand that there could be no reasonable expectation of rapid improvement, and that for a time at least, we can look only for the beginnings of better things. By such words like the following are gladly received. In his report for December, the Agent at La Pointe congratulates the Department that the New Year would be entered upon under favorable auspices. He says:

"The Indians of my agency have steadily advanced, not perceptibly in any high degree to the outside world, perhaps, but the schools are more prosperous and better attended. There is more inquiry from the Indians for the comforts of a home—they are better dressed

and appear more cheerful, and they seemingly have more confidence in "their agent and the employees."

The agent reports the Indians as willing to help themselves, and earnestly pleads with the Government that they may have permission to cut their own timber and use the proceeds of its sale for civilization purposes.

The agent at Red Lake reports that the Indians are all very friendly, and appear to be well satisfied with what is being done and proposed to be done for them. He thinks there is reason for encouragement and hope in that the desire for improvement is on the increase, and is not wholly dependent on being paid for work.

The agent of the Sissetons reports the continued orderly conduct of the Indians, and that many of them are working industriously and wisely in the care of their stock and the improvement of their homes and farms. The Manual Labor school is progressing, so far, well, and he is encouraged in the effort to fill it to the full measure of its capacity, fifty or sixty scholars. He says:

"The loyalty, respectful demeanor and quiet of the Indians is remarkable—and in wonderful contrast with their unfair and rebellious disposition manifest a little more than a year ago." There is significance in the statement of the Head Chief, that he is fully satisfied that the glory of all chieftainship has departed, and that hereafter there will be more glory in farming and stock raising, and that is what he wants to "pursue."

A report has been sent us from the Neah Bay Agency in Washington Territory, concerning the commencement of a boarding school, from which we make a few extracts, as indicating some of the difficulties in the way, and the spirit in which they are to be overcome. The school contained nine boys and two girls. The agent says:

"This small number has been gained in spite of a strong public sentiment

against education. The Indians generally desire to have their children remain Indians, and are opposed to the idea that they are to be educated and become like white people. My object is to get complete control of every child that comes into my family, and to attach them to me by a tie of affection so strong that no influence of their own parents even can incline them from me. To this end it is indispensable to give them a good home; such that they can appreciate the wide contrast between a savage and a civilized home, such a home as they themselves will be unwilling to exchange for any that the Indians can give. This idea is best realized in the outset with a small number, who when once settled and domesticated, form a nucleus to which additions can gradually be made. A school must grow, if it grows at all, by its own internal life, not by forces brought to bear upon it from without. . . . Like a living tree it then has the power of appropriation, and can bring the crude outside elements within itself and mould them into an increment of bulk and strength. I have begun with this idea and have realized it as far as I had a right to expect. Every one that has entered the school remains in it, and gives us no trouble by a desire to run away. We had no girls until the last of the month. Two orphans, about six and seven years old, who were without guardianship, were after many vain solicitations, taken against their own strongest resistance, and the remonstrance of many of the Indians near them, and brought to the school. They were soaked, combed and cleansed, and then tastefully dressed in new garments, seated at a good table, given a good clean bed, and in all respects treated with parental kindness. This was on Saturday; on Sunday I took them with the other children of the school to the public religious meeting; I then took them by the hand, and led them into the camp where, only the day before, they ran from me like wild rabbits, and, when taken, bit and scratched and fought like animals. I asked the girls if they wanted to go with me or stay there, they said they wanted to go with me, and started off to the school, two miles distant, apparently as happy as if they had been my own daughters. That day, Indian David, whose children I had tried, but failed, to get, came to me, and said he wanted me to take his daughters. I think the result will be that others will volunteer to come, and that the school will grow in numbers as fast as it is really best to increase it."

POETRY.

OUR CRAFT IS SMALL.

BY E. NORMAN GUNNISON.

WHEN the hardy Norwegian puts out to sea
With his sails well trimmed, and the rocks a lee,
Ere upon his sight the land grows dim,
He chants for protection this well worn hymn,
"God help us all, whatever befall,
For thy ocean is vast, and our craft is small."

So ever as dashes the ocean's wave,
With a tried, true soul, and a heart as brave,
He looks aloft, through the rack of the storm,
And pierces the void for a formless form,
For he knows and feels, whatever befall,
That God is large, though his craft is small.

Take courage, toiler, whoe'er thou art,
From this humble soul and this dauntless heart!
When thy life grows drear, and thy hope grows dim,
Lift thine eyes above—put thy trust in Him,
And feel and know, whatever may be,
'Tis a Father's arm that encircles thee.

And thou, too, O Christian—a heavy cross
May bear thee down, and the worthless dross
Of this world encumber thy upward way:
Still, let this thought be thy hope and stay;
Through each earthly snare, a Father's care
His trusting child shall in safety bear.

God help us all in this voyage of life!
God keep us pure from its stain and strife,
And wherever may dash the angry wave,
Teach us to say, with a spirit brave,
God help us all, whatever befall,
For thou art so vast, and we so small.

Christian Weekly.

FAMILY CIRCLE.

ELLEN'S TEXT.

[From the Well-Spring.]

Ellen and her mother were sitting in their pleasant parlor one evening, with their books and work.

Mrs. Clare was quite busy sewing; but often her eyes would wander from her work to the somewhat troubled face of her daughter, who was engaged in studying her lessons for the next day.

Ellen was just fourteen. She was an intelligent, affectionate, and, what was still more desirable, a Christian girl.

She was very much interested in her

school, and often was in danger of studying too hard.

Of late, her usually happy face had worn an anxious look; and at this time her mother thought best to speak to her about it.

"What troubles you Ellen?"

"Oh, nothing in particular; only you know, mother, 'the examination' will come off next week, and we girls are getting a good deal excited at the thought of the prizes; and for a few days I have felt almost discouraged about getting the prize for penmanship—which I was sure of—because my hand trembles so. And then, mother, some days, my studies go all wrong, and I don't know what to do."

Mrs. Clare thought a little while; and then she said,—

"Ellen dear, are you sure you are not trying to do too much in your own strength? Do you pray as earnestly for help as you ought?"

She said no more, but wrote something on a little piece of paper, which she handed to Ellen, saying,—

"There, dear. When you open your eyes to-morrow morning, please read what I have written, and in the evening tell me what you think of it."

The next morning, Ellen opened the paper, and read these words:—

"My dear child, here is a promise for you to read and think of many times to-day:—

"For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not: I will help thee."

Ellen read the verse as if for the first time, though she read her Bible daily.

The words of encouragement seemed to be just what she needed; and that day she went to school with a light heart.

In the evening, as soon as the mother and daughter were alone, Ellen said,—

"O mother! I must tell you what a wonderful day this has been. My mind has been so full of that verse you wrote

for me, and thinking how beautiful to know that God would, perhaps, hold my right hand, and guide and help me, that I forgot all about the trembling in my hand; and the teacher said my writing looked better than ever."

"That, Ellen, is the very idea for us all. If we only keep these thoughts of our heavenly Father with us constantly; and, when we study or work, if we think more of his loving care for us, his nearness to us, and his readiness to help us, we shall be free from much of the anxiety that now troubles us. H. S. M.

THE TWO BILLS.

A FABLE FOR THE CHILDREN.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand-dollar-bill.

While lying there side by side, they fell a-talking about their usefulness. The dollar-bill murmured out,—

"Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me, wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do? Nobody cares much for me. I am too little to be of any use."

"Ah, yes! that is so," said the thousand-dollar-bill; and it haughtily gathered up its well-trimmed edge that was lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar-bill.

Just then the cashier comes, takes the little murmuring bill, and kindly gives it to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My

dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand; and it whispered, "I may do some good, if I am small." And, when it saw the bright faces of her fatherless children, it was very glad that it could do a little good.

Then the little dollar-bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and, wherever it went, it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, ragged, softened, by its daily use. Seeing the thousand-dollar-bill lying there, with scarcely a wrinkle or a finger-mark upon it, it exclaims,—

"Pray, sir, and what has been your mission of usefulness?"

The big bill sadly replies, "I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happier by my mission."

Then the little dollar-bill said, "It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few." And it rested satisfied with its lot.

MORAL.—The doing well of little every-day duties makes one the most useful and happy.

A. H.

Well Spring.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

RECEIPTS

FOR JANUARY, 1875.

MAINE, \$213.47.

Alfred. Cong. Ch. and Soc. <i>for a Teacher.</i>	21 17
Augusta. "J. D."	25 00
Bath. Mrs. J. C.	35
Bethel. Francis Barker	2 00
Eastport. Central Cong. Sab. Sch. \$5., G. A. P. 50c	5 50
Hallowell. Miss Emma French, Two Bbls. of C.	
Hampden. Chas. E. Hicks	2 00
Jackson and Brooks. Cong. Ch. and Soc.	13 50
Limerick. Cong. Ch., \$17.45, J. Furrington \$2.50, Bbl. of C., val. \$9.15, <i>for Raleigh, N. C.</i>	19 95
Madison. Wm. B. Hopkins	2 00
Monson. Rev. R. W. Emerson, \$10.50, Dea. G. A. H. 50c	11 00
North Bridgton. Cong. Ch. and Soc.	3 00
North Dixmont. O. C. Howe and Others	2 00
Orland. Mrs. Buck and Daughters	20 00
Portland. J. B. Libby \$5. <i>for Raleigh, N. C.</i>	
—David Perkins \$5.	10 00
Sheepscott. Amos Flye	15 00
Union. F. V. Norcross	3 00
Waterborough. Mrs. S. C. Robinson, Bbl. of Apples, <i>for Raleigh, N. C.</i>	52 00
Winthrop. Mrs. Lydia T. Fairbanks \$5., Mrs. E. H. \$1.	6 00

NEW HAMPSHIRE, \$1,094.84.

Allenstown. J. R.	1 00
Amherst. \$2. <i>For Freight, for Wilmington N. C.</i> —Miss C. M. B. 63c	2 63
Antrim. "Friends" by Imla Wright	50 00
Atkinson. C. F. Morse \$5., Cong. Ch. and Soc. \$2.75	7 75
Candia Village. J. Martin	2 00
Chester. Cong. Ch. and Soc.	13 50
Dover. ESTATE of Sarah Green, by Charles B. Shackford, Admr.	273 20
Exeter. "T. R."	10 10
Fisherville. Geo. P. Meserve \$30. to const. Mrs. Geo. P. MESERVE, L. M., Cong. Ch. and Soc. \$19.50, J. C. Martin \$5., G. P. Meserve \$2., E. P. T. \$1.	57 50
Fitzwilliam. Ebenezer Patten \$15., Mr. and Mrs. Samuel Hill \$5.10	20 10
Hollis. Cong. Sab. Sch. <i>for Wilmington N. C.</i>	15 00
Keene. Second Cong. Ch. and Soc.	164 50
Littleton. Cong. Ch. and Soc.	13 40
Nashua. Mrs. Sarah Swallow \$100. <i>for Atlanta U.</i> —"H. M. S." \$30.—First Cong. Sab. Sch. \$25. <i>for Wilmington, N. C.</i>	155 00
New Ipswich. Cong. Ch. and Soc., M. C. Coll. \$17., Leavitt Lincoln \$5., Joanna Thayer \$2.	24 00
New Market. T. H. Wiswell	10 00
Orford. Mrs. Myra B. Pratt \$10.50, Cong. Sab. Sch. \$10.	20 50
Rindge. Cong. Ch. and Soc.	5 40
Stratham. Cong. Ch. and Soc. \$35. to const. JOHN M. THOMPSON, L. M., Cong. Sab. Sch. \$5.	40 00
Troy. Cong. Ch. and Soc.	9 26
—"A Friend"	200 00

VERMONT, \$427.01.

Barre. Cong. Ch. and Soc.	15 00
Bethel. Cong. Ch.	9 88
Brattleborough. Mrs. Fanny C. Gaines	5 00
Cabot. Mrs. S. S. II.	1 00
Chelsea. Cong. Sab. Sch. \$11.25, Miss A. G. H. \$1.25	12 51
Chester. Dr. J. N. Moore	30 00
Clarendon. J. N. P.	50
Danby. Cong. Ch.	1 83
Enosburgh. B. F. H.	50
Essex. Mrs. L. C. B.	1 00
Fayetteville. Asa Kidder	5 10
Franklin. Cong. Ch.	20 00

Georgia. Mrs. M. J. J. \$1.60, K. B. 60c....	2 20	Holbrook. Mrs. Caleb S. Holbrook.....	10 00
Londonderry. Rev. E. E. Briggs.....	3 00	Holliston. Cong. Sab. Sch.....	10 00
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Norwich. Cong. Ch. and Soc. \$19. Class		Hopkinton. Cong. S. S.....	33 50
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Pittsford. Cong. Ch. and Soc.....	120 00	Ipswich. First Cong. S. S. \$20., Linebrook	
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Swanton. Cong. Ch. and Soc.....	22 43	Lowell. Kirk St. Sab. Sch. \$92.56, High St.	
West Brattleborough. Cong. Ch. gr. Coll..	18 70	Cong. Ch. and Soc. \$12.55, John St. Ch.	
West Charlotte. Cong. Ch. adl.....	4 45	\$5.45, H. B. S. 63c.....	111 19
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Weston. Cong. Ch. and Soc.....	18 25	Manchester. Russell Sturgis Jr. for Atlan-	
W. Rutland. Cong. Ch.....	29 96	ta U.....	55 00
Weybridge. Ebenezer Rider \$25., Mrs. E.		Marion. S. F. Cobb, 50c. Bbl. of C.....	50
W. \$1.....	26 00	Marshfield. N. S. W.....	60

MASSACHUSETTS, \$3,570.96.

Andover. Old So. Ch. (in part) \$140., Cal-		Newton Centre. Mrs. G. W. B. E.....	62
vin E. Goodale \$40., Free Ch. and Soc.		North Adams. Cong. Ch. and Soc.....	108 00
\$0.55. "A Friend" \$7.50—"Friends,"		North Brookfield. First Cong. Ch. \$40.,	
Three Bbls. of C. for Selma Ala.....	198 05	"Little Banks" of the First Cong. Ch.	
Ashby. Mrs. E. T. H. for freight.....	1 00	\$26.77.....	66 77
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Auburn. Cong. Sab. Sch.....	28 79	H. \$1.20.....	16 79
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Belchertown. Mrs. R. W. Walker \$5., D.		North Orange. Cong. Sab. Sch.....	2 75
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Ch. and Soc. \$3.....	23 00	First Cong. Sab. Sch. \$20., L. W. 50c.	
Boston. Mrs. L. B. Perry \$200.75, for Perry's		Cash 20c.....	62 98
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leigh, N. C.—Mrs R. S. \$1.....	496 59	So. Cong. Ch. and Soc. \$19.25, Marcus	
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L. P. \$1.....	6 00	Topsfield. For Theo. Dept. Straight U.....	25 00
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Duxbury. Mrs. R. B. S.....	1 00		
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East Falmouth. Rev. David Perry to const.			
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PERRY and Mrs. Wm. W. ELDRIDGE, L.			
M's.....	90 00		
Easthampton. Payson Sab. Sch. \$125., Rev.			
H. Smith \$5.....	130 00		
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East Somerville. E. Stone.....	25 00		
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U. and A. Inst.....	560 00		
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P. M. 60c.....	60 60		
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Bridgeport. J. Blakeslee.....	5 25	Cornwall Bridge. Geo. H. Swift.....	10 00
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Burrville. Henry Colt.....	10 00	East Hartford. Cong. Ch., gr. coll.....	27 50
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Guilford. Third Cong. Ch.....	13 00		
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Irrington. Mary S. Pond \$20., to const. Miss SARAH M. BAKER, L. M., Mrs. J. McKenzie \$10	30 00
Newark. "Express."	1 00

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Canton. H. Sheldon.....	5 00
East Smithfield. Cong. Sab. Sch.....	5 00
Honesdale. Isaac P. Foster.....	20 00
Lawsville Centre. R. S.....	1 00
Norristown. Mrs. Mary W. Cooke.....	10 00
Philadelphia. M. A. Longstreth, for At- lanta U., and to const. Mrs. MORTIMER A. WARREN, L. M.....	60 00
Pittsburg. ESTATE of Rev. Chas. Avery (Income).....	700 00
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Washington. Mrs. Mary H. McFarland \$25., Mrs. H. H. Templeton \$5.....	30 00

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Ashland. John Thomson.....	6 00
Austintown. L. B. Austin.....	100 00
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Dover. Mr. and Mrs. David Ingersoll.....	25
Elyria. L. A. M.....	3 00
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Fredericktown. A. H. Royce.....	5 00
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Hudson. Cong. Ch.....	19 00
Jersey. Mrs. Lucinda Sinnet \$18.25., Others 75c.....	5 25
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Orwell. Mrs. M. M. H. and Mrs. M. L. \$1. ea., S. M. H. 35c.....	5 50
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Mantua. Cong. Ch.....	10 00
Mantua Station. H. H. Converse.....	5 00
Marietta. Mrs. E. W. Burgess.....	2 75
Martinsburgh. J. D. and Miss M. D. \$1. ea., Others 75c.....	2 00
Moores Salt Works. Robert George.....	8 51
Mount Vernon. "A Friend"	36 44
Newark. Welch Cong. Ch. \$16.44, Thomas D. Jones \$10., Mrs. J. C. Wheaton and "A Friend" \$5. ea.....	50
Northwood. Rev. J. McC.....	58 48
Painesville. First Cong. Ch. \$58 48— "Friends," Box of C. for Selma, Ala.....	2 50
Pierpont. Mrs. S. Woodruff.....	500 00
Plainville. "Friends," Bbl. of C., for Sel- ma, Ala.....	
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Springfield. ESTATE of Matthew Mowatt, by C. A. Phelps, Ex.....	762 70
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Toledo. Edson Allen, for Raleigh, N. C.....	5 00
Warrensburg. Mrs. Mary Walkden, for Chinese M.....	5 00
Wayne. Union Sab. Sch.....	8 55
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Willoughby. Mary P. Hastings.....	5 00
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Lanark. Rev. F. R. Mastin.....	2 10
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Morris. First Cong. Ch.....	13 00
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Plymouth. K. Y. S.....	135 00
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Quincy. Miss Martha L. Newcomb \$50. for a Student, Atlanta U., L. Kingman \$3.....	160 00
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Tiskilwa. H. N. Morris.....	5 00
Wauponsee. Cong. Ch.....	6 00
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Wheaton. First Ch. of Christ, in part, \$10. Ladies, 2 Bbls. of C. val. \$68.28, Mrs. L. M. Chapin \$5.....	15 00
Wethersfield. Simon Bennett and Mr. Kent \$5. ea.....	10 00

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Grand Rapids. E. M. Ball	20 00
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Jonesville. R. D. N. and Others	1 50
Kalamazoo. J. W. S. and Others	1 25
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Leland. Cong. Ch.	5 00
Litchfield. First Cong. Ch.	36 55
North Adams. R. P.	60
Northville. D. Pomeroy	5 00
Richland. Dea. S. Mills	2 50
Romeo. "A Friend" for a student, <i>Tougaloo U.</i>	10 00
St. Johns. Cong. Ch. M. C. Coll.	2 00
South Boston. Mrs. S. McK.	1 00
South Haven. Mrs. T. Hopkin	2 00
Vassar. Mrs. Olive W. Selden	5 00

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Appleton. Miss Ann S. Kimball	20 00
Beloit. First Cong. Ch.	51 06
Fall Creek. W. W. Chase	3 00
Geneva Lake. Young People's Miss Soc., for a student, <i>Tougaloo U.</i>	25 00
Menomonee. John H. Knapp to const. Mrs. VALLIE A. KNAPP, L. M.	50 00
Milwaukee. Spring St. Cong. Ch.	40 00
New Richmond. Cong. Ch.	8 00
Oshkosh. C. R. H.	50
Peshigo. "L. W."	10 00
Royalton. "The Happy Girls" (S. S. Class) \$10. and bed quilt, for <i>Normal Sch., Tougaloo</i> .	10 00
Sparta. Mrs. Mary C. Kelly	10 00

IOWA, \$204.86.

Burlington. Cong. Ch.	21 54
Clinton. Cong. Sab. Sch. for <i>Atlanta U.</i>	12 00
Council Bluffs. Cong. Ch. \$21.85, Rev. H. S. DeForest \$10.	31 85
Dutch Creek. P. F. Noble	2 00
Eldora. Woman's Cent. Soc.	6 60
Lyons. "A Friend" to const. Miss SUSAN W. JONES, L. M.	50 00
Mason City. L. G. Parker	6 00
Otter Creek. Mrs. O. S. M.	1 00
Osage. Woman's Cent. Soc.	5 12
Sherrills Mount. Woman's Cent. Soc. \$7.15, Cong. Ch. \$4.25.	11 40
Sibley. First Cong. Ch., M. C. Coll.	1 15
Tabor. A. C. G. 65c. J. L. S. 50c.	1 15
Waterloo. Cong. Ch.	51 20

KANSAS, \$39.75.

Burlingame. Sanford R. Leonard	2 00
Hill Spring. Cong. Ch.	1 00
Grasshopper Falls. First Cong. Ch. \$10.75, Justin Hillier \$10.	20 75
Waterville. H. H. G.	1 00
Topeka. First Cong. Ch.	15 00

MINNESOTA, \$101.04.

Austin. Union Cong. Ch.	24 50
Excelsior. Cong. Ch.	6 00
Brainerd. Cong. Ch.	3 82
Faribault. T. C. A.	60
Fergus Falls. Cong. Ch.	6 25
Hamilton. Cong. Ch. and Soc.	12 50
Hastings. D. B. Truax	5 00
Minneapolis. Plymouth Ch.	17 10
Saint Cloud. Mrs. G. F. Milton, for a student, <i>Atlanta U.</i>	10 00
Saint Paul. Plym. Cong. Ch., for <i>Atlanta U.</i>	15 27

NEBRASKA TER. \$11.

Beaver Crossings. Mrs. E. T.	1 00
Fairmount. Mrs. J. E. Porter, for <i>Atlanta U.</i>	5 00
Strahmburg. Pilgrim Ch.	5 00

CALIFORNIA, \$117.25.

San Jose. William Jones	5 25
Oakland. S. Richards	100 00
San Francisco. Mrs. Nathaniel Gray	12 00

OREGON.

Portland. Gen. E. B. Babbitt	10 00
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COLORADO TER. \$10.50.

Canyon City. D. L.	50
Colorado Springs. Mrs. Frances S. Rouse,	10 00

DISTRICT OF COLUMBIA.

Washington. First Cong. Ch., M. C. Coll's \$43.76, Mrs. Dr. H. \$1.	44 76
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VIRGINIA.

Carrsville. M. A. A.	50
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WEST VIRGINIA.

Elm Grove. H. M. A.	1 00
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MARYLAND.

Baltimore. "A Friend"	5 00
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KENTUCKY, \$17.10.

Berea. "Church of Christ"	15 60
Germantown. J. D. G.	1 50

NORTH CAROLINA. \$247.08.

Raleigh. Pub. Sch. Fund \$114., Wash- ton Sch. \$36.76, Sab. Sch. Coll. \$21.47, ..	172 23
Wilmington. Williston Sch. \$45.50, Other Sources \$9.35., Cong. Sab. Sch. \$20.....	74 85

SOUTH CAROLINA.

Charleston. Avery Inst.	243 40
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GEORGIA, \$1,264.19.

Atlanta. Atlanta University, \$507.15, Pub. Sch. Fund \$325., Rent \$21.50.....	853 65
Savannah. Beach Inst. \$259.54, Rent \$151.	410 54

TENNESSEE.

Nashville. Fisk University \$79.35, Rev. S. Hayward \$5., J. H. B. \$1.....	85 35
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ALABAMA, \$1,330.50.

Mobile. Emerson Inst.	438 30
Montgomery. Pub. Sch. Fund.....	250 00
Shelby Iron Works. Walter Crafts to const. Mrs. PHEBE ALCOTT CRAFTS, L. M.....	30 00
Selma. Pub. Sch. Fund.....	520 00
Talladega. Talladega College \$90.70, Miss J. Pierce \$1.50.....	92 20

MISSISSIPPI.

Tougaloo. Rent \$250., Sale of Stock \$195..	445 00
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MISSOURI. \$73.50.

Fulton. Rent.....	50 00
Neosha. Cong. Ch.	7 50
Schuyler. W. B. Wills	5 00
West Hartford. Miss F. A. S	1 00
Breckenridge and Kidder, for Li- brary, Talladega U.	10 00

LOUISIANA, \$682.40.

New Iberia. Rev. H. M.	1 00
New Orleans. S. Straight \$500. for <i>Straight U.</i> , Rent \$100., Straight University \$76.25.	676 25
Terre Bonne. Cong. Ch.	5 15

TEXAS.

Washington. F. H.	35
— L. C.	1 00
— M. Atmore, Jr.	5 00

DOMINION OF CANADA.

Toronto. John Thom.	17 00
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Total, \$20,072.62

Total from Oct. 1. to Jan. 31st.....\$62,189.92

WM. E. WHITING,
Asst. Treas.